



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

angels of the Bible." The book is a plea for the spiritual life, but the spirituality for which it pleads lacks reality. It is very plainly not "of the world," but it is just as plainly not "in the world," and herein, with all its class, it differs from the religion of Jesus, who knew how to weld together reality and spirituality.—FREDERIC E. DEWHURST.

The Evangelization of the World in This Generation. By John R. Mott. (New York: Student Volunteer Movement for Foreign Missions, 1901; pp. 250; bibliography; \$0.35.) In this remarkably clear, pungent, and powerful argument the leader of the student movement, in his best vein, has presented a plea for foreign missions from which there is no escape save in the positive rejection of Christianity itself. The definition of evangelization is sane and avoids all purely speculative vagaries and side issues. The obligation is enforced by cogent and sustained reasoning from Christian premises. The difficulties and forces are treated soberly, yet with the energy of conviction. The closing words are the clarion call of faith. In remarkable harmony with the book are the selections from the famous missionary address of our own Professor Northrup of blessed memory.—C. R. HENDERSON.

Via Christi: An Introduction to the Study of Missions. By Louise Manning Hodgkins. (New York: Macmillan, 1902; pp. xix + 251; \$0.50, *net*; paper, \$0.30, *net*.) This little book was prepared at the request of a "representative committee" of the Women's Boards of Missions in the United States and Canada, and is the first of a proposed series in aid of a more thorough study of missions. In six chapters it marks off six great periods of missionary endeavor, defined by Constantine, Charlemagne, Bernard of Clairvaux, Luther, the Halle missionaries, Carey, and Judson. To each chapter are added "themes for study," illustrative selections, tables of dates, and lists of books of reference. Under the direction of a well-informed leader a mission circle might find this manual convenient and helpful; but it will do little for the general reader. The "selections from the period" are useful so far as they are taken from books not easily accessible; but the inclusion in these "selections" of hymns to be found in every hymn-book is sheer padding. The make-up of the book is very attractive.—*Men of Might in India Missions.* The Leaders and Their Epochs, 1706-1899. By Helen H. Holcomb. (Chicago: Revell, 1901; pp. 352; \$1.25, *net*.) The "men of might" in this book are

thirteen in number, beginning with Bartholomew Ziegenbalg and closing with Samuel H. Kellogg, and to each biographical sketch about twenty-five pages are allotted. The names chosen may fairly be said to include the best-known leaders in Christian education and evangelization in India. The narratives are accurate and dull. One must be immensely interested in missions before the book is opened, if one is to read it without yawning, so unrelieved and monotonous is the style and so trivial are many of the incidents recorded. There is no attempt to supply the background of the particular life under consideration, to set forth clearly its task, to sum up comprehensively its achievement. The reader seeks in vain in these pages for a discriminating adjective or a quotable sentence. These popular books on missions would not be published if there were not a demand for them. Would that the demand might be adequately met by a student who has mastered his subject, who can distinguish large things from small, and can write of the large things in a clear, flowing, picturesque narrative. Mission boards and circles will rise up to call that man blessed, and his name and his praise will be in all the churches.—A. K. PARKER.

The Old Evangel and the New Evangelism. By Charles Aubrey Eaton. (Chicago: Revell, 1901; pp. 162; \$0.75.) The church generally expects a revival. This expectation is reasonable. The need of it is manifest to all. By it the power of the church would be vastly augmented. To secure it believers must be separate from the world, must offer prayer born of faith, believe God's word, have the sympathy that God has for sinners, and believe in the reality of conversion like that wrought in Saul of Tarsus. The author's thought is weighty and clear; his style is simple and direct, though somewhat diffuse. But there are some slight blemishes. He splits most of his infinitives. At times sense seems to be lost in sound. He says that "the truth is a whole, perfect, loving, serving, seeing, personal humanity." Such a sentence lands an ordinary mortal in the fog. Then he speaks of "elemental truths which foundation all human life." This is a brand-new verb too barbarous for civilized English. Moreover, we must gently protest against such teaching as this: "There is no love in business, no love in war, no love in modern pleasure." Often there is not, but Christian love is not incompatible with either. In fittingly warning men against trusting in organization instead of in God, he says: "Don't organize, live." But why not both live and organize? That is what was done in apostolic times, and it is undoubtedly the